

THE EXAMINER

"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

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Let the Methodists Hear.—No. IV.
To the Editors of the Examiner:
The promise was made in the preceding number to call your attention to the signs of the times, and what they indicate as proper for you to do in relation to slavery—a thing allowed by you all to vie with the faded U. S. tree in its petulant effects upon society—its shadow in its withers, and its influence blights wherever it comes.

There is a morbid sensibility in the public mind—a sort of intellectual or moral dyspepsia, causing it to shrink from all agitation of the subject. And there are not wanting waiting souls, who take fire at the mention of it, and say a great many bitter, and often, wicked things about those who have the temerity to utter boldly the honest convictions of their minds. It was but yesterday that two intelligent and influential members of the Methodist church stated to me, that there was not a tolerable village in Kentucky, where a man would be allowed to discuss the question of slavery. And it is possible that you entertain similar opinions, because some noisy self-confident neighbor, who aspires to the rank of countering spirit in his vicinity, has given it out, and others have echoed him. I very often hear such declarations—men frequently saying that Judge Lynch shall decide the fate of anti-slavery men—but I hear them, always, with feelings of pity. That man is to be pitied, who, in the nineteenth century, expects to stay the progress of mind by brute force. I communicate the man professing to be a follower of him who has "milk and honey" in heart, that so far from the sanctity of his profession, as to even think of doing violence to a fellow-being who may chance to hold opinions adverse to his own. While I acknowledge them, the extreme sensitiveness of the public mind, I rejoice that it is not so much so formerly—and this is one of the encouraging signs of the times. Every one who has noted the phases of society for the last few years, will bear me witness that, in this particular, in our own State, changes have gone on quietly, but steadily. One fact will prove it, in 1841 James G. Birney undertook to establish an anti-slavery paper at Danville, the place of his residence—a public meeting was called—the publication of the paper interrupted, and Mr. Birney modestly informed that it would be highly agreeable to the citizens if he would leave. He left, and finding no place for the sale of his tract in Kentucky, went to Ohio and commenced the publication of the "Philanthropist." The office was twice, or thrice mobbed, even there, as free soil, so great was the influence of pro-slavery sentiment and feeling. It may be true, that even now, Danville and many other places in our State, would not tolerate the presence of a press whose weekly issue was devoted to the destruction of slavery. But it is not true of every place in the State. For as you know, for nearly three consecutive years, there has been published in two different places in the State a decided anti-slavery paper—first, the "True American," at Lexington—and now, the "Examiner," at Louisville. And though I may not affirm that the patronage of the latter is ample, I affirm that it is steadily gaining upon the confidence of the public, and every week extending its circulation. While many other papers equally devoted to the great cause are taken and eagerly read in various parts of the State. Does this progress? A wearing away of ancient prejudices? And an improved moral taste, which consents to read, think, and act coolly and intelligently. It does—and let us rejoice in it. But not only in our own State coming up to a more sound and healthy condition, but Western Virginia, where, in Wood county, in 1837, they appointed an inquisitorial committee, whose business it was to examine every man who came among them in the character of Minister teacher or Physician, and I am not sure but all others, touching his opinions as to subject of slavery—and if they found him unwelcome to them to bid him depart without ceremony—then there, is the stirring of mighty spirit—free, freedom has a press, and the "Crisis" is being soon broadcast all along the western slope of the Alleghenies. Strong men are bowing themselves to the work—and her own Rufus, a host himself, has taken the trumpet of freedom and blown a blast so loud, shrill, and startling—that every valley and mountain—every gorge and glen has heard it.

"Thank God for the token!"
It is the bow of promise spanning the dark cloud which has hung so long and threateningly over us—it is breaking into masses, and here and there, from its dark folds, flashes the light of a glorious day!

We, at this moment, have our eyes fixed on Europe—where, Crown after Crown falls and crumbles to dust—where all systems of oppression and wrong are giving place to more liberal institutions—her heart beats and throbs, and each pulsation demolishes some hoary abuse, and gives back to the people some long withheld right, guaranteeing to them in the dark charter of their being. This is no feeble action—no fanaticism of a day—but one of those gigantic strides by which nations sometimes advance in civilization, liberty and independence. Nor need we be surprised at the apparent suddenness of such movements. It is our fault that we are attentive only to the more striking phenomena of nations, as of nature. When the tempest howls in the distance or the dark portentous cloud hangs over us, all are attentive to them, but how few remember that that howl is but the concentrated voices of the gentle breezes which the day before cooled his brow—and that the overhanging cloud is but the aggregation of vapors which have gone up unperceived from the earth. So when the shock of battle shakes a continent—or a people long trodden down, strikes and strips by their rulers—as the French—rise up—

And say to the world, they will be free,
And strike the blow that gives them liberty.
All men gaze and wonder—but how very few
realize, in advance, the little things tending to,
and ultimately combining produced these mighty results! "Can we not observe the signs of the times?"

Under the Bridge, May 24, 1848.

Sugar in the Sandwich Islands.
The Polynesians are about to embark extensively in the cultivation of the cane. Some sugar mills have been ordered from the United States.

We copy from "The Liberia Advocate," published in Saint Louis, Missouri, the following extracts from an address delivered before the West Ely and Big Creek Colonization Society, by S. T. Glover, an interesting growth of anti-slavery sentiment in the slave States, and the prevailing conviction of the speedy removal of this desolating curse from our midst.

The events of the last fifty years clearly indicate to our minds that slavery is in a transition state every where, and destined to pass away.

In the declaration of the American delegates, assembled in Philadelphia, on the 4th of July, 1776, and the spirit with which that declaration has been followed by mankind, all the institutions of human slavery seem to have received a fatal shock, by which they have been reeling, staggering, and falling throughout the earth. The force of that famous declaration has passed into an axiom. It has gone forth into the world and seized upon the minds of men in all directions. Since its promulgation, it has been generally promulgated, they have every where exerted a regenerating influence. The slave trade, to the coast of Africa, has been prohibited; the institution has ceased, despotic governments have been resisted and revolutionized; kings have relinquished their prerogatives of a divine right, and acknowledged themselves the servants of the people; France has abolished slavery throughout her dominions, the British Government, once the most active and powerful supporter of African slavery, has abolished it, first in Canada, and then in all her West India possessions. Mexico, the States of Central America, and with only one exception, the South American powers have followed each other in emancipating all their slaves, whether Indians or negroes. Within the last two years, the Czar of Russia has seen fit to emancipate all the serfs upon his private estates; and a number of the Russian nobility have initiated his unexpected example. In this very year, the government of Denmark has enacted a system of gradual emancipation, by which all slaves of Danish subjects, remaining within the jurisdiction of Denmark, after the 25th of July, 1850, shall become free, and all persons born within said jurisdiction after the 25th of July, 1817, to be absolutely free. And it has been announced during the present year, certainly not without exciting equally the wonder and admiration of a Christian people, that the present despotic government of Egypt has issued a similar decree to take effect in a shorter period. In the North American Union, slavery has now no existence in fifteen States, upon whose soil it lately obtained; while it has been prohibited forever in an immense territory.

Here in the Southern States, where it continues to exist, the sentiments of the people are not less decidedly against it, than in the North, where its existence has ceased. In the midst of our slave population, the people daily re-proclaim the truth of the declaration of Jefferson, and descend upon its simplicity and beauty. The fact is notorious, that throughout the entire South, the opinion prevails, and is openly and freely expressed, that human slavery is adverse to its principles and effects to the soundest maxims of political science; and if it has not long ago vanished under the influence of this wide spread and almost universal condemnatory sentence which has been pronounced against it, it has been only because our people have sought to improve upon the philanthropy of some others; and to bestow the boon of liberty in a manner more conducive to the good of this unhappy race.

In estimating the causes which have effected important revolutions in a social point of view, too much is often conceded to the "act," the "resolution," or the "decree." It was not the declaration of independence which made George the Third a tyrant; nor the treasury of Paris, which separated the British colonies from the parent country.

These several acts were but the expressions under stipulated forms of what already existed in the opinions and convictions of men—that system which society has become generally convinced is erroneous; that practice which has been generally stigmatized as injurious; that thing which the majority of any people have deemed useless, whose existence is almost universally deplored, of which nearly all speak evil, and none speak good, may be regarded as tending rapidly to the termination of its career. In this sense, we do mean to assert that the political power of this country, the political sentiments, feelings and wishes of the slave-holding States are adverse to the perpetuity of human slavery.

There is yet a third cause whose influence is mightily tending in the same direction. Free labor in many portions of the slaveholding States is beginning to compete with slave labor, and the latter is giving way in the controversy.

No small portion of the value of all labor depends upon the activity, skill and carefulness of the operative. Every one must see it is not the amount of physical force applied, only, that accomplishes a given purpose. The manner, the time employed, and the judicious selections of the occasion, are equally important considerations in the accomplishment of industrial ends. Free labor is distinguished for the possession of all these elements of value. Slave labor, on the contrary, approaches to the nature of a machine which moves as it is moved, and comes to a state of rest as soon as the motive power is withdrawn.

That labor should be most valuable, it should be deeply interested in the success of its efforts. The pride, ambition, and interest of the operative, should lend their invigorating energy to every effort he puts forth. The labor of the slave is stimulated by no such incentives. Whether his sweat and toil shall be turned into valor or perished before his eyes, he cares not. If he gathers into his masters' garner a good or a poor harvest, it is the same to him. His condition can never change, for the better or the worse. He knows he must be fed and clad, and every way provided for; and that when this is done, the utmost he dare hope for, is accomplished. He can neither be turned away nor decked in his wages; he has no reputation to win or lose, and no fear, but the dread of the lash, a wretched expedient, which is now rarely employed by the master. The slave, consequently,

serves his master with "eye service," and is not to be depended on. By his carelessness, he defeats the fairest prospects and most cherished hopes of business. By his wastefulness he destroys the most sacred things committed to his care. The soil he cultivates is impoverished and ruined. The tools and implements he uses, are broken or cast away and lost. The most positive injunction delivered to him falls upon callous ears, and are forgotten, because he has no motive to remember them. Such are the natural consequences of his condition upon the mind of the slave. His habits of mind and person are only such as philosophy declares he should possess in his circumstances, and experience proves this to be true!

A slave under the influence of the best moral principles, but divested by being a slave of the motives enjoyed by the free man will, in the general, never rise much above the standard we have named; but, if under the influence of bad motives, he may fall immeasurably below it. In this latter case, his sins of omission are converted into sins of commission. An active malice takes the place of thoughtless indifference; a single dark and fearful passion—resentment against his situation—envelops his mind, and deeds of wanton malevolence and destructiveness, secret or open, mark the path in which he moves. The inherent defects in this species of labor constitute an enormous tax upon its employment, and the attention of Southern economists is going steadily at the fact. There was a period when these evils, inseparable from the nature of slave labor, were not so manifest. Whilst our population was sparse and laborers were few, and these were nearly all slaves, when lands were everywhere comparatively cheap, and production was mostly agricultural, and our social wants were few and easily supplied; before it had become necessary to introduce to a great extent the arts, whose productions are now so large a portion of the national wealth, commerce and consumption, slave labor occupied a field almost exclusively to itself, and as it never came into competition with free labor, was seldom or never compared with it. The increase of population, the high price of lands, debarring many from agricultural pursuits, the employment of the mechanic arts both in the south and north, the rapid multiplication of labor, and the greater draughts which our national and social wants are constantly making upon the intelligence, invention, skill, faithfulness and activity of the operative, have, in many portions of the Union, forced a competition between free and slave labor, which is disclosing extensively to the public mind an immense superiority, in all respects, over the latter. The enquiring mind has been led to investigate the real causes which have impeded the affairs of our non-slaveholding States a life and vigor and prosperity, as remarkable on the one hand, as the torpidity and languor which hangs like an incubus upon the advancement of the slaveholding States, are upon the other.

The question is now seriously asked, what is the reason of that difference which is seen between the face of the country on the northern and southern banks of the Ohio; and the deductions of a sound political economy are beginning to reply: it is not the judgment of God; it is the folly of man.

The discovery of the important difference between free and slave labor, and their several influences upon the accumulation of wealth, are commanding general observation and reflection.

In the State of Maryland, for instance, the superior activity, energy, carefulness and thriftiness of free labor, are so marked and decided, as well as so generally understood, that slave labor has been rapidly sinking before it.

As we have passed along, we have seen the great fundamental political doctrines of the country now universally received by the people, and universally held sacred: the suggestions of an enlightened self-interest, which is beginning to scan with the eyes of sober calculation and a "business-like" air, the debts and credits of the great account before us; the solemn convictions of religious duty, which, aside of all human opinions of the rights of man, conceive their obligation to the purposes of God; and a thousand individual and personal regards, as various as human affairs; causes which no human power can resist or control, without changing the elements of our social organism: causes which no one wishes to resist, or would know how to resist, if he did, all co-operating with each other in breaking away the attachments and loosening the foundations of this institution of slavery in the ancient habits, feelings, customs and prejudices of the people. If the traveler who is wandering through the mazes of one of our western forests, having lost his way, find himself as he unexpectedly emerges from the overhanging brush and surrounding thickets, suddenly near the "father of waters," he may be at a loss for a moment, as he gazes upon its turbid and rolling waves, which seem to flow in many directions, to determine his course; but it is only for a moment; the next has served to discover how each minor current and rippling eddy, which seemed of some importance at first, has circulated round its little sphere near the shore, and then passed off forever in the general confluence of the stream.

So, the eye of philosophy rests but a moment upon the principles of the age, and detects their tendency. It matters not to the observer may be; he may be a pro-slavery or an anti-slavery man; he may desire to see it, or he may not; but if he opens his eyes he must see that human slavery is no part of its systems. That it stands amidst the creations of the nineteenth century, a foreign and unnatural body; a solitary remnant of systems which have passed away; which is itself to pass away; and against whose perpetuity all the elements of the moral world are constantly, slowly, but surely exerting all their mighty influence.

He sees that by the causes to which we have referred, though heretofore to a great extent restrained by considerations of a prudential nature, nearly a sixth of our population are already free, and that these influences are destined to take their course, in all probability, regardless of the condition of society and in spite of resistance.

He may not be able to name the day; but certainly he may announce the result, in which the right of property of man in man, in this purest and best republic of the earth will terminate its career.

The Spirit of the Age.

On! On! The machinery of man is ever in motion. There is no delay and but little stoppage. The workman, the shopkeeper, the man in office, the politician, the orator, the scribe, each act on, and the cry is ever still, On! On! On!

Look at the first character. He is indeed a machinist, ever turning, ever working. He earns bread—little more. The sweat oozes from his forehead—he labors to promote an animal existence: the honors of the world are small to him—he enjoys little—his entire pleasure is in the bosom of his family. And yet, he is happy. There are some dependent upon him: he satisfies their necessities, and their contentment proclaims their gratitude. The aim of his labor is thus answered—his children grow round him, and with lip and heart they bless him. But his labor is tinged with anxiety. The pittance which he obtains little suffices for his numerous necessities. The hire he receives is skid out as with a grudging hand, and he seldom pleases whenever duty is done. But this man is the nation's prop—he creates the revenue—he adds to the beauty of the lustrious court, and feels his right to ask even of the haughty aristocrat, or the country's pride of intelligence—Am I not a man, and a brother?

But the shopkeeper. His standing in society is peculiar. He tends his store—his task is arduous, but he must satisfy the caprices of taste and fashion. What is the character of his customers? Are they grinders, or honest men? A purchaser too often expects to buy for nothing. He wishes prices to be reduced in proportion to his willingness to pay. Thus the position of the salesman is made difficult to the honorable man. Some will not tie for the sake of money. Is this article worth so much? It is worth so much, is the answer—the conduct of the buyer frequently causing an untruth. The honorable man fixes his price: he will not change nor reduce, and he loses purchasers. How thankful then is the office—how difficult to be honest, even in retail! Is not this servility of the most deplorable character? The shopkeeper can scarcely live unless he deceives. He cannot be a freeman. His mind grows corrupt; he gets into a habit of falsehood, or becomes a hunkster. The public create a wrong and fearful sort of competition, and the shopkeeper suffers. But he must go on! on! or be forever ruined, and entail dishonor on his children. The remedy for the evil is with the purchaser.

The man in office is ever at the bidding of the people: he is the people's servant, and is paid by them. His office is made thankless. Full of care to fulfill his trust, his eyelids are weary and his heart faint. The people—men of all grades, tastes, and feelings—spur him on. With so many masters, how can he please? They make his duty mental and physical slavery: he seldom pleases, and whatever may be his action, he is the subject of censure.

The politician and the orator occupy a place but little more enviable. The man who guides the helm of state has to look sharp to the shoals and quicksands; for one false move the ship may founder. His brain is racked by pain. The idol of one party and the criminal of the other, he rises and falls with the tide of popular opinion. He must be a weight on that portion of the community who oppose him, and yet they thunder in his ears, on! on! even whilst plucking breakers in his way. The orator, too, may electrify by his eloquence and elocution. His body labors with his mind: he must study human nature—ascend to all its caprices—make it his chief aim to please. He may draw Prometheus' light from heaven, or resuscitate grandest ideas from the "vasty deep;" the minds and hearts of men may be moved—in a few hours a new shade or light appears in the horizon, to darken or enlighten, and still the cry is on! on! or he, too, sinks into oblivion with his unfortunate compeers. How similar is the gradation of the man of the "fourth estate." We must precede the spirit of the age. With him it is "Write! write! write!" and the pen's life flows on! on! He cannot travel backwards. "Progress" is his beacon star. That must not glimmer or set; it is expected ever to shine. Every written line may be to the glory of the man—but every word may be an offence to the reader. He must continue to plod—he must think—he must write—but he cannot satisfy mind. The cravings are too great—the appetite is insatiable. The public morals and the country's weal are in his hands. Awful responsibility! Let him err and he meets with little mercy. Sunbeams must be made glorious by his light; shades must be turned to summer clouds—winter must be superseded by a season of brightness, health, spirit and vigor, or he falls in his prescribed duty. The people expect all this, yet render him little service. The very pleasure of the editor or author is made a toil: the midnight lamp burns dimly. His every act is patriotism: he labors—suffers—his brow is heated with mental fever, and yet he goes on! on! at the bidding of popular applause or censure.

In all these stations progress is demanded. Man is made to appear a noble being, seeking for perfection—perfection which cannot be secured. Every day is brought to bear. Associations, virtue, temperance, faith and religion, are subservient to the grand desideratum. Man has faith: he believes in self-power. Give him the lever and he will move the world. Superhuman exertion is used: progress is visible: the very bowels of the earth and the components of the atmosphere are used for the transmission of thought. The vapor of water is the conveyance of material bodies: man looks into the depths below and the heavens above; studies the nature of other spheres—and, as he progresses, finds that on every stone, every blade of grass, every sunken valley or lofty mountain, every shining star and every foaming wave sparkling with sunshine glory—there is written the unfading injunction, man is destined to go on!

But the means to be used for this progress remain untold. There are to be made discoveries: these are to be the offspring of wisdom and experience. Hence the difficulties which surround. The perversities of human nature—the wonderful exuberance of intellect—the profligacy of imagination—are ever designing for themselves what it is expected others will make. But let society extend—let the domestic fireside be made a man's home—let husband, wife, and child be united—let there be a happy

commingling in society foreign to the homely hearth—let men labor as dependant one upon another—let each seek the other's good—the obstructions are removed—and the ever-sounding cry of onwards as it reaches from every hill and dale of society, will destroy the castles which may exist in communities, and each laboring on! in the same course and with the same righteous intention, the goal of the racers will be reached, the never-fading laurel won, and man made happy in perfection.—Jersey and Guernsey News.

What is Education?—Answered.
The inquiry as to what education really is—whether it be verbal teaching or practical training—has been satisfactorily answered, as follows, by Mr. David Stow, honorary secretary of the Free Normal Seminary, Glasgow, in a small work recently published on the subject of National Education:

"What the education is that will best enable a man to educate himself, ought surely to be the sovereign question. Is it instruction, or is it training? Is it the amount of elementary knowledge communicated, or is it the exercise of mind required by which the pupil may educate himself? Till lately, the term used to define education, was INSTRUCTION. Give religious instruction, it was, and is still said, and this will be sufficient. Teach the poor to read the Bible, and forthwith you will make them holy, happy and good citizens—good parents—obedient children—kind and compassionate—honorable in their dealings—and crime will diminish. Hundreds of thousands have received such an education. Are such the results? We know not. Have we hit upon the right kind of education, or the proper mode of communication? Will all the instruction it is possible to give produce the results which are so fondly anticipated? Will all the telling, or teaching, or instruction in the world, enable a man to make a shoe, construct a machine, ride, write or paint, without training—that is, without doing? Will the knowledge of religious truth make a good man without the practice of it? The boy may repeat most correctly, and even understand in a general way, the precepts, 'Avenge not yourselves, but rather give place unto wrath.' 'Render not evil for evil.' 'Be courteous.' But see him at play among his companions, neither better, nor perhaps worse, than himself, unimproved, and his conduct unworthy by parent or schoolmaster, and what do these Scriptural injunctions avail him when engaged in a quarrel? Reason, is dormant, the passion reigns for the time, and the repeated exercise of such propensities strengthens the disposition, and eventually forms evil habits. The father cannot be with his child to train him, whatever his business may be, during the day, and a healthy boy will not be tied to the apron-strings of his mother—out he will go, and out he gets to the streets, to be with such companions as he can pick up."

"In education, as hitherto conducted in school, even under the most highly-intellectual system, we have had instruction, and not training. Schools are not so constructed as to enable the child to be superintended—the master has not the opportunity of training, except under the unnatural restraint of a covered school room, and it is imagined, or at least stated, that children are morally trained without their being placed in circumstances where their moral dispositions and habits may be developed and cultivated; as if it were possible to train a bird to fly in a cage, or a race-horse to run in a stable."

"Man is not all head—all feeling—or all animal energy. He is a compound being, and must be trained as such; and the varied powers of mind and of body, although distinct, so act and react upon each other, that it is difficult to say where the influence of the one begins and that of the other ends. The intellectual, to a certain extent, influences the physical, and vice versa, while the moral influences both, and is influenced by both in return. The most influential and successful mode of cultivating the child is, therefore, when his whole powers are daily and simultaneously exercised; and no injury can arise to his varied powers of body and mind, provided they be fed, and not stuffed—trained and not merely instructed."

"How do we purpose morally, physically, and intellectually, to elevate the mass of our population, among whom there is not, on the part of parents, either the opportunity or the intelligence to accomplish this object? If done at all, it must be almost exclusively performed by the school-trainer. It is not now done by the school-master, and cannot be accomplished by the parent. Therefore our youth are growing up untrained in a moral, and even an intellectual point of view, although it is announced that 'the schoolmaster is abroad.' In reality, we have much said, and little done. The truth is forced upon our attention, that teaching is not training."

"The Sabbath school was, and still is, too weak and powerless to contend with the sympathy of numbers; there being even one day set against the training of an opposite tendency during the other six days of the week. In the Sabbath school there was the teaching of the master, without sympathy set against the sympathy and training of the street, and frequently even of the family. Need we wonder, then, that the one day's teaching or instruction was (and still continues to be) overborne and counteracted by the six days' training?"

In other words, the conviction at which Mr. Stow appears to have arrived is this—that no mere teaching, no more putting on the memory a large variety of palms or other exercises, is education. Besides technical instruction, training is indispensable. Good habits require to be enforced and confirmed by practical acts, by doing that which is right, as well as merely knowing what is to be done. For saying as much, educationists have for many years suffered abuse. It is gratifying to find a person in Mr. Stow's position vindicating so sound a principle in education.—Chambers' Journal.

New Invention.
A mechanic of the Rangoon river has invented a machine for making brooms, which, according to the Journal of Commerce, threatens to exterminate broom-corn. It takes a billet of white ash, and in a trice cuts it fine like the meadow grass and used for brooms. The broom can be made for two cents each, and are said to wear quite as well in every respect as corn brooms, and to be much more durable.

The last "Gloss" of Napoleon's "Glossy."

A strange and ghastly spectacle came athwart our gay and busy streets on the anniversary of the death of the Emperor Napoleon. The few remaining relics of that great army and whole enough to walk, assembled beneath the columns of the Place Vendôme, and repaired in procession to the Invalides to celebrate mass in honor of his masses. I cannot describe to you the effect of this assemblage of withered spectres, attired in the uniforms of the regiments to which they had belonged. It seems as if each had issued from the tomb, or risen from the battle-field wherein they had once been left rotting in the sun or stiffening in the snow. The procession passed without exciting the slightest enthusiasm; the crowd followed it in silence and in awe. The church was hung with black, and the places round the altar reserved for the veterans of the guard, of whom three-and-twenty only remained. The celebrated *hulan* whose jaw was shot away in seeking to place himself before the Emperor in a skirmish in Russia, dressed as ascetic, and his "silver jaw bone" fresh polished for the occasion, shone and glittered in the sun; while the Mamelouk Fezzah, without legs, and in possession of but one eye, claimed the honor of holding the chief staff. Altogether it was one of the most nervous and extraordinary ceremonies I ever witnessed.—Paris Correspondent of the Atlas.

An Ecclesiastical Reporter.

"Well, Laura, give me a short sketch of the sermon. Where was the text?" "Oh, I don't know: I have forgotten it. But (would you believe it?) Mrs. A. wore that horrid bonnet of hers. I couldn't keep my eyes off it all morning. Miss P. had on a lovely little pink one. Miss T. wore a shawl that must have cost fifty dollars. I wonder her folks don't see the folly of extravagance. And there was Mrs. H. with her periwinkle. It's astonishing what want of taste some folks exhibit." "Well, if you have forgotten the sermon, you have not the audience. But what preacher do you prefer, this one or Mr. A?" "Oh Mr. A. he's so handsome and so graceful! What an eye and what a set of teeth he has!"

From the N. O. Picayune, N.Y.

Later from Mexico.
G. M. St. James Water Witch, Lieut. Com'g the U. S. steamer, arrived yesterday from Vera Cruz, and has just returned from the city of Mexico. He has been on the coast for some time, and has just returned from the city of Mexico. He has been on the coast for some time, and has just returned from the city of Mexico.

The precise day when the ratification of the peace treaty was exchanged was not known in Mexico. Our latest dispatches from the city of Mexico state that the ratification of the peace treaty was exchanged on the 21st ult. Gen. Patterson's division of volunteers would take up the line of march on the Wednesday following, to be succeeded by Gen. Taylor's division. The division of volunteers would take up the line of march on the Wednesday following, to be succeeded by Gen. Taylor's division.

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From Mexico, N.Y.

QUERETARO, MAY 21, 1848.
The Government of the United States has sent an agent to Switzerland with a view to recruiting 12,000 men (!) with a view to the formation of an army of 30,000 men by combining them with the remains of the Mexican army. To recruit an army of 12,000 men, the Government relies upon the three millions which it is shortly to receive.

The Government of the United States has sent an agent to Switzerland with a view to recruiting 12,000 men (!) with a view to the formation of an army of 30,000 men by combining them with the remains of the Mexican army. To recruit an army of 12,000 men, the Government relies upon the three millions which it is shortly to receive.

CITY OF MEXICO, MAY 21, 1848.

In my last I spoke to you of an expedition that was in preparation to assist the white population of Mexico against the Indians. The expedition, which of course is entirely disconnected with the Government—has assumed a definite shape. The following card, published in the Star, has drawn a number of volunteers to the cause. The expedition, which of course is entirely disconnected with the Government—has assumed a definite shape. The following card, published in the Star, has drawn a number of volunteers to the cause.

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Religious Intelligence.

The following table relative to the capital invested in railways is peculiarly interesting at the present period—

	Capital & Loans Authorized.
1. Railways sanctioned during twenty years, from 1826 to 1846 inclusive, come amounting to \$1,153,455,307	
2. Railways begun or authorized under acts passed in 1846 (272 acts), per parliamentary return of stock and loans authorized, and under acts passed in 1847 (131 acts), per parliamentary return of stock and loans authorized, enumerated in "Companion to the Almanac" for 1848, p. 42, et seq., just published.	139,617,398
	35,053,394

These enormous sums exceed by threefold the amount of foreign loans and joint-stock bubbles which in 1826 brought the commercial and landed interest of this empire to the brink of ruin; and the railway projects for the last two years exceed our national expenditure in the years of Leipzig and Waterloo.

Exportation of Specters.

Five hundred and forty thousand dollars were exported from New York on Saturday to Europe. The United States took \$450,000; and the packet ship St. Nicholas \$90,000 for Havre.—Balt. Clipper.

SEPARATION OF CHURCH AND STATE.—Several ecclesiastical, both Catholic and Protestant, have been elected to the National Assembly of France, nearly all of whom are pledged in favor of a separation of Church and State. Among those who are doubtful is the archbishop of Paris, M. Boissier, but his sentiments are not known. Nearly all the Catholics are strongly in favor of a separation. M. Boissier, in addressing the electors of Arras, said: "The Church is not a society, but a liberty; I repudiate all encroachments, all payments for religion." All parties, perceiving that the present is a favorable opportunity for solving the question of the relation of the Church to the State, are eager to make known and to advance their views.

The Society for Promoting the General Interests of French Protestantism, has demanded of the Provisional Government complete religious liberty, and urged all pastors in France to interpose in the elections by voting for men who will inspire the Church with confidence.—The papers are divided on the subject. The Archives de Christianisme, which is the organ of the more enlightened classes of the National Protestant Church, calls for a General Reform Synod, and betrays an inclination toward separation; while the Archives de la Religion, a French journal, Archdeacon, reverting to express any very strong desire for separation, allows the main subject to be fully discussed in its columns, and resigns itself to the course of events. The *Revue*, the organ of the masses of the Protestants, is not so moderate, and separates on any terms. The *Echo de la Religion* thinks it would compromise the existence of the Reformed Church. The *Semur*, the evangelical paper, is strongly in favor of separation. A Jewish journal, the *Archives de la Religion*, appears to see the necessity for it. The Society for the application of Christianity to Social Questions has avowed in favor of separation.

It would seem as if the Catholics were becoming more ardent friends of freedom.—One of the most remarkable features of the late revolution is the position which the shepherd and more cultivated Catholics have taken. A remarkable article appeared lately in the London Tablet, one of the most influential Catholic papers in England, which is worthy of notice.

"In these days," observes the writer, "when a sternly democratic spirit is breaking up the frame-work of the old societies, what the church needs is that her ministers should enter frankly into the spirit of the times, and sympathize with it, with a view to the glory of God and the salvation of human souls. But what could be worse for the fortunes of the church than this? The church is a society, and as such, it has become democratic, and is coming to be known in complete dependence on monarchies or aristocratic influences, against which the utmost nature of the people revolted and rebelled."

"Take Prussia for example. How had religion gone into decay in those famous Rhenish provinces

THE EXAMINER.

J. COSBY,
JOHN H. HEYWOOD,
EDITH BUTLER,
J. C. VAUGHAN, Corresponding Editor.

LOUISVILLE, JUNE 24, 1848.

We send, occasionally, a number of the EXAMINER to persons who are not subscribers, in the hope, that by a perusal of it, they may be induced to subscribe.

The Self-Emancipated.
The Rochester American, in a letter from Augusta, Ga., gives the following noble instance of men struggling to be free.

"The talk of the town to-day is the departure of Frank Shadwick, a self-emancipated slave, his wife and children, to seek a more congenial home in the State of Pennsylvania. This slave, who is a native of this beautiful city, began his work of emancipation by purchasing his time from year to year, at about \$100 per annum—the usual hire for a good servant. Possessing great energy and much intelligence, with perfect integrity, he could both overrule slaves and labor well himself, and very justly commanded his wages. His surplus earnings soon bought him horses and drays, and enabled him to hire good servants of such as had been to spare. Thus established in business, in the course of 15 years he has made money enough to buy himself at about \$1,000, to pay a larger sum for his wife and children, and take to Harrisburg three or four thousand dollars besides. Some ten or twelve of the first men in Augusta united in giving him a letter of high commendation. It was with pain and reluctance that Frank left his troops of friends and the scenes of childhood. The only motive was the lawful education of his children—an advantage denied them by the laws of Georgia."

The interesting incident causes both pleasing and painful reflections. It is gratifying to see the respect paid to genuine manhood in the midst of a slave-holding community. Here is a colored man, and one who had been a slave, but who had manifested energy, intelligence, and integrity. The degrading color is overlooked; his former servitude is forgotten, or remembered only to increase respect for the self-emancipated. All unite in whole-souled expressions of esteem for the man.

This tribute to genuine manhood is beautiful indeed; but how painful the thought that a man, and such a man, one whose manliness had commanded esteem, should be obliged to leave one of the States of our Union, and obliged to leave for a cause, too, which gives him additional claim to esteem. Crowds of friends was he surrounded by, friends endeared by years of acquaintance; dear to him were the scenes of his childhood, but all must be abandoned. He is a father, desires the true welfare of his children. He cannot bear the thought that the minds entrusted to his care, should grope through life in the darkness of ignorance. He therefore leaves his native State, which, through her laws, declares that the light kindled by the Creator shall not shine, and seeks a home in a distant portion of the country; where a father does not become a violator of law, for seeking to educate and improve his children.

We regret, for Georgia's sake, her loss of such a man, and we trust that in Pennsylvania he will find such cordials of reception, and such aid in accomplishing his noble plans for the education of his children, as will leave him no cause to lament his departure from his native soil.

Responsibilities of Masters.
The following paragraphs are extracts from a letter written by a noble-hearted Kentuckian, a resident in the southern part of the State, whose soul glows with the love of freedom. We ask attention to his earnest words.

"After speaking of the views common among the blacks, and especially of licentiousness, in regard to the prevalence of which he makes some startling statements, he inquires: 'Can Christian families who are responsible for such results, the slave-master or the master? Parents are commended to bring up their children in the nurture and admonition of the Lord.' To do this, they must have some time to teach them virtuous habits; to give them some education; to teach them to read the Bible, that they may learn the will of God and have his fear before their eyes."

"As the master has the entire control of the slave's time, who is responsible for the proper raising of the slave-children? Some slaves have time, but from ignorance, confined from generation to generation, they are incapable of giving the proper information."

"It is a fearful responsibility to be the master of a rising generation of human beings. What would any intelligent master in the land take as an inducement to raise his own children in ignorance, and its natural associates, vice? If Christians, masters, would think more on this subject, the Bible would not be, to generally, to the slave a sealed book. I hold that the church should see to it, that the Bible should be put into the hands of every man, and that all should be taught to read it."

These speak an earnest man. His words demand earnest consideration.

That vice, and especially the vice of licentiousness, exists to an appalling extent among the colored population, no man can doubt. Evils, too plain and too painful, are continually forced upon us.

As no one can doubt the prevalence of vice among the slaves, so no one can doubt that, for its prevalence, there is responsibility common. Where? That is a question worth considering. Is it said that the responsibility rests with the slave parents? Can it rest with them? Moral responsibility implies moral fitness ability to discharge the duty for which one is responsible. How, then, can the parents be responsible? Are they not themselves ignorant, degraded, and many of them vicious? As a class, are they not destitute of those moral qualifications, without which one cannot be invested with moral responsibility?

But will you say that nature prompts even vicious parents to desire the welfare of their children? Alas, here we see one of the most deplorable consequences of the system of slavery. Slave parents have no children. In the eye of the system, their children are not their own. Never shall we forget the impression made upon our minds by the words of a colored woman, who was remonstrated with because of cruelty to her children. A by-stander said to her, "You colored people do not seem to have the same affection for your children, that we white people have for ours." "True," was the answer, "but why? We do not love our children, for they are not ours to love; and we fear to fix our affections upon them, for at any moment they may be torn from us." This slavery thrusts itself between nature and her holiest, tenderest affections. We do not say that slavery is invariably followed by such results; for the instances are many, in which we find attachments stronger than death existing between slave parents and their children; but these are instances in which the humanity of masters has modified the system, and which illustrate its character only by contrast, as exceptions illustrate a rule. But, however modified the system may be in special, or in numerous instances, its inherent nature is unchanged, its legitimate tendency still remains; and that tendency is to blunt the affections, to imbrute the mind, to dull the conscience. In one word, the system, by rendering the slave incapable of moral discrimination, divests him of moral responsibility.

But what becomes of this responsibility? It must exist somewhere. Moral responsibility may be transferred, but never can be destroyed. To whom does it attach itself? To whom

then can it attach itself except, as intimated by our intelligent correspondent, to those who own the time of the slave, and have the ordering of his lot in life? The system of slavery, by its very nature, takes the responsibility from the slave, to whom it naturally belongs, and places it upon the master, who unaccountably is compelled to bear it. There is nothing in the relation of the master to his slave, which would cause us to shrink with more dread from assuming this relation, than the necessity which it involves of assuming this responsibility also. It seems enough for us to bear the burden of our own sins and imperfections, without becoming responsible for the sins and imperfections of others, and especially of those who, by their condition in life, are exposed to deep degradation and gross corruption. It is the consciousness of this tremendous responsibility, which now weighs heavily upon many humane masters, and causes them to ask with earnest solicitude, how they may get rid of it.

To us there seems but one answer to this question, one mode of relief. The burden can be removed only by transferring it to those to whom by nature, it belongs. Do you ask, how it can be transferred? Make your colored population capable of moral discrimination and moral action, and, instantly, the responsibility passes from you to them. Do you say that this can be done only by giving them freedom? Well, would you not prefer that the blacks should be free, if their emancipation would also emancipate you from a responsibility which hangs like a millstone around your neck, than that they should continue slaves, and by continuing slaves, should perpetuate your own bondage, a bondage which you abhor?

We admit that only by freedom could an entire transfer of responsibility be made. But much can be done even now, at once, to make the colored population morally responsible beings.

1st. Let marriage be legalized among the blacks. The influence of such a measure would be incalculable. When you throw the sanctity of religion and law around the marriage relation, you strike at the root of the concubinage system, you do away with the licentiousness which is the greatest curse under which the blacks labor, and at once inspire them with a sense of character, a love of virtue. Then, praising character for themselves, will be equally desirous of securing it to their children.

2nd. Let the separation of families be prevented.

Then you give security for the indulgence of natural affection. Parents no longer dread separation from their children, will earnestly labor for the cultivation of the moral qualities, which will make their children more worthy of affection.

3rd. Let whole-souled efforts be made for the religious and intellectual improvement of all, but, especially, of the young.

Never has the Christian church had a better field for the exercise of its benevolence, than is presented among the colored population of our State. Whatever motives of duty and usefulness can influence the missionary who consecrates himself to the cause of Christ in foreign lands, should apply with peculiar force to the Christian at home. Here is a large population, many of whom are sunk in deeper ignorance and grosser degradation than some of the heathen, for whose salvation the noblest heralds of the cross have lived and died. This population is in our midst, thrown immediately upon our care and entitled to demand of us, earnest, unceasing efforts for its moral and spiritual regeneration.

Let us, every church determine, by the establishment of Sabbath schools, and other instrumentalities, to provide for the religious and mental improvement of all the colored people within its reach. By earnest, faithful, persevering labor on the part of all the churches in our Commonwealth, a very short time would be needed to enable the great majority of the blacks to read the Bible, and to read it with gratitude and profit.

By the various means which we have pointed out, the moral nature of the colored people would be developed, and, in proportion as they become capable of moral action, would they become invested with the responsibility which rightfully belongs to them.

Western Steamboats.
The last number of Mr. Embree's Western Boatman contains a list of steamboats built on the western rivers up to the close of the year 1835. According to this list, the whole number of steamboats built on these rivers up to that period was six hundred and eighty-four, with an aggregate tonnage of 106,136 tons. Of these boats were:

344 worn out or abandoned,	60 1/2 per cent.
238 snags or otherwise sunk,	34 3/4 "
68 burnt,	10 "
17 lost by collisions,	2 1/2 "
17 explosions,	2 1/2 "

The average duration of the boats worn out or abandoned was nearly five years.

Since the year 1835, the number of boats of all kinds employed in navigating the western rivers has greatly increased. The number of steamboats now afloat on these rivers is greater than the entire number built prior to 1835. There has not only been a vast increase in the number of boats on the western waters, but their average tonnage is much larger than that of the old boats. In splendor, magnificence and comfort, there has also been an immense improvement. There are no boats on which travelers can enjoy more of the comforts of home than on ours.

Incidental Advantages of Railroads.
Among the incidental advantages which result from the opening of railroads into the interior, is the discovery of valuable kinds of stone and minerals. Thus, in cutting through the hills of Canterbury, N. H., for the Concord and Montreal Railroad, the workmen have discovered vast quantities of the best quality, and apparently of considerable extent, which is of ready sale at \$20 a ton. A correspondent in the Concord Congressional Journal estimates the quantity at 2,000,000 cubic feet, or 166,666 tons; which, at \$20 a ton, would amount to the sum of \$3,333,332.

The Lafayette Family.
Mr. Edmund Lafayette has been appointed Secretary of the National Assembly of France. The family of the friend of Washington, occupy a large share in the National Representation. Among them are Messrs. George, Edmond, and Oscar Lafayette, son and grandson of the man whose memory is revered in both worlds; Juliette, another grandchild; Corneille and Robert, relatives of Mr. de Lafayette; his daughter, and Mr. de Tracy, brother-in-law of George Lafayette.

Another Presidential Candidate.
The New York Tribune says: "We have a report that the Hon. Martin Van Buren has consented to accept a nomination for President at the hands of the Free Soil Democracy. If he does, he will probably poll a large vote in several of the free States."

Emancipation of Louis Philippe.
The French National Assembly decreed the exile of the family of the deposed monarch, according to a correspondent of the N. Y. Courier, by a vote of 632 to 63—majority 569.

Clambling on Steamboats.
We are happy to see that Capt. Ed. Montgomery of the well-known steamer P. K. 7, has put a stop to all betting at cards on his boat—an example worthy to be followed, and we hope will be, by all steamboat captains.

Discipline.
An American has remarked that the true secret of discipline consists "in not suffering trifles to vex one, and in cultivating an understanding of small pleasures, as very few great pleasures are long lasting."

It very frequently happens that they who have no real troubles are prone to afflict themselves with such as are purely imaginary. This course is utterly unphilosophical. A clear conscience and a cheerful spirit will make an Eden of any one's heart. The great blunder which people commit is in looking for happiness precisely where it is not to be found. If one cannot find the "rose of enjoyment" in his own bosom, it is very certain he will find nothing but thorns in chasing the "phantoms of hope" that spring up in the path before him. No one ever discovered an Eden by running about in search of it. If sunshine does not dwell within our own hearts, the world without will be sure to be darkened with clouds. This is a truth confirmed by universal experience, and yet, in the face of it, the majority of persons are in the habit of repeating the old adage of pursuing happiness in haunts where her divine presence was never seen.

Texas Debt.
By a late arrival at New Orleans, information is brought that the Auditor and Comptroller of Texas have issued notice in accordance with the provisions of the law to provide for ascertaining the debt of the late Republic of Texas, to all persons having claims or demands for money against the late Republic of Texas, to present the same to the Auditor and Comptroller of Public Accounts, on or before the second Monday in November, 1849, or they will be postponed.

Great Fire in Norfolk.
A fire occurred in Norfolk, Va., on Wednesday night, 4th inst., which destroyed a considerable portion of the city. Seventy houses including the Bethel Church, were consumed.

The loss is estimated at three hundred thousand dollars.

Paralytic Stroke.
A paralytic stroke, it is now stated, will compel this great Apostle of Temperance to depart yet longer, and perhaps abandon forever, his contemplated visit to the United States. This intelligence will be read with general and great regret.

Discussion of Slavery.
On the 13th inst., the question of adjournment was under consideration in the United States Senate. Mr. Calhoun was opposed to fixing a day, for the reason that he wished to have a thorough discussion of the question of slavery.

All observers of political events during the last ten years, must have noticed the very remarkable change in the position of Southern men in relation to the discussion of slavery. A few years ago, members of Congress from the South denounced all discussion of the subject. They declared that Congress could legitimately entertain it. They threatened a dissolution of the Union if Northern men persisted in introducing it into debate. Now, however, behold the change which has come over them! They take the lead in such discussions. During the present session of Congress, more speeches have been made in vindication of slavery than in opposition to it.

Now, what does this change in the bearing of the pro-slavery men argue? That they have become convinced that this more light which is shed on the subject of slavery, has no revolting effect. By no means. They resisted discussion as long as possible. So long as they hoped to browbeat the advocates of liberty into silence, that was their policy. They have ascertained that it is impossible to do out the ocean of opposition, which is heaving and snarling up against the institution of slavery. They have been forced to heed the tendencies of the public sentiment of the world, and have resolved on defense as the only means left them of perpetrating a system whose advocates are decreasing every day. Can they succeed by using all the weapons of rhetoric, denunciation, and sophistry, in beating back the enemies of slavery? Those who truly and sincerely reflect the sentiments set forth in the great charter of freedom, our Declaration of Independence? The progress of civilization and intelligence is favorable to the success of the advocates of, and apologetics for slavery. Truth is too surely entrenched in her fastnesses to be overwhelmed by error. Her champions cannot be defeated in their appeals to the reason and conscience of a Christian world. The old and worn-out dogmas of Europe have recently reeled and fallen before the friends of liberty, and every system in this country which is opposed to the progressive spirit of the age, must also fall before the irresistible force of public opinion. To suppose that while emancipation from old systems of thralldom is advancing rapidly throughout other portions of the world, the people of this country will rally to the maintenance of slavery, is to suppose an absurdity hostile to the designs of Providence, which clearly foresees the advance of mankind towards a condition of universal freedom.

The conduct of the southern members of Congress during the present session, cannot fail to provoke a thorough discussion of all subjects directly connected with the subject of slavery. They cannot expect the opponents of slavery to maintain silence while they themselves are striving to prove that the institution is everywhere surrounded with a wholesome atmosphere, and that its introduction into territories where it does not now exist, will be followed by an endless catalogue of blessings. We are glad that they have made up their minds in favor of "agitation." Let the arena be open to all candidates for forensic honors. We are in favor of a "free fight" on this subject. Hereafter the pro-slavery champions of the South have felt that to express scorn, derision, and contempt for the anti-slavery men. They have regarded the institutions as a sacred monopoly, to which their right was exclusive. It was a pet subject to be talked of only in the tenderest way by planters themselves. It was a theme sacred to the tongues of outsiders—a daring subject, to be fondled, petted and dandled by slaveholders alone. But they have now thrown down the gauntlet to the friends of Northern men, and these Northerners take it up, and, as the politicians say, "carry the war into Africa." Mr. Calhoun and his friends cannot complain.

We anticipate a thorough discussion of the power of Congress over territories during the present session of Congress. Messrs. Yule, Bayly, Woodward, and others have given various Southern constructions of that power. They will certainly be met by men from the free as well as from slave States, who do not believe that all legislation of Congress in relation to territories up to this time, has been in opposition to the Constitution.

Arrivals of Discharged Soldiers.
At New Orleans, on the 12th inst., the ship Suvar, 226 discharged soldiers; per ship America, 190 soldiers; per bark Robt. Morris, 135 discharged soldiers.

Hon. Abbot Lawrence has given to Harvard University, another sum of \$50,000 for the use of the Scientific School at Cambridge, which bears his name.

On the 9th inst., Henry Dodge and J. P. Walker were elected by the Legislature of Wisconsin, as Senators in the Congress of the United States.

Effects of Slavery on the Value of Labor.
One situated as we are cannot help repeating. It is tiresome to us and doubtless it is more so to many of our readers.

We do not know how often we have made labor our theme, nor how much we have written upon it. No matter. It is, in the anti-slavery days, the great theme, and must be pressed, and dwelt upon, until it is thoroughly understood and properly appreciated by the voters of the State.

That a thousand men in a state of slavery will not produce as much value from their labor, in the course of a year, as a thousand freemen, toiling for their own interest, is a proposition which needs no proof. Every one will admit it.

We know very well that there are serious drawbacks from the value of entirely free labor in every civilized community. For example, if men are free to seek their own advantage, they are free also to injure others by competition, to indulge their vices. And no small number of them, unfortunately, suffer from these causes in their communities. We know too, that on the other hand, that the slave may be more easily restrained in his vices, and induced to become industrious and temperate. Some advantage, doubtless, is gained in this way. But by far the greatest benefit, in this aspect of the case, arises from the fact that gangs of slaves may be made to work systematically.

But granting all the evils on one side, and all the benefits claimed on the other, there can be no thinking, intelligent man, at all acquainted with the subject, who believes, that one hundred slaves will produce the same value from their labor, that an hundred freemen would. If there be any who think so, we assure that a very slight examination will satisfy them of their error. This examination we propose to make somewhat in detail.

Slaves, it will be admitted, are better adapted to agriculture than any other employment. Nor will any one dispute the fact that our State regards the condition of the negro, is a most favorable one for such a comparison of results. Suppose, then, by way of test we take a county in the interior of Kentucky, and one in Ohio, similarly situated, without any large town, and see how their agricultural products compare. The two are before us. Madison county, (Kentucky), and Clinton county, (Ohio), have just about the same population, and both are wholly agricultural. Let it be borne in mind however, that the Ohio county was settled at a much later date, and is comparatively new—that Madison has 5,100 slaves, Clinton none—and that the latter contains about 700 less population than the former. Let us see how the comparison stands:

Madison Co., Ky. Clinton Co., O.	
Population,	17,721
(Horses,	2,300
(Cattle,	17,200
(Sheep,	18,200
(Swine,	19,100
(Wool,	41,000
(Grain,	18,200
(Indian Corn,	64,200
(Potatoes,	20,300
(Points of wood,	20,300
(Hens of Poultry,	16,900
(Total value of products,	11,100
(Value of land products,	16,700
(Value of house and goods,	4,400

Thus the two counties stand. Now, to get at their exact and relative position, suppose we reduce all these products to equivalent values in money. We can, for all practical purposes, fix the prices sufficiently low, say horses \$30, Cattle \$20, Sheep \$15, Swine \$10 per head, Wool 75 cts., oats 25 cts., corn 25 cts., potatoes 25 cts. per bushel, hay \$5 per ton, Tobacco 5 cts. per pound. Thus proceeding, the result of the comparison of values of the two counties is:

Madison Co., Ky. Clinton Co., O.	
(Horses,	\$69,000
(Cattle,	344,000
(Sheep,	273,000
(Swine,	191,000
(Wool,	30,750
(Grain,	273,000
(Indian Corn,	1,932,000
(Potatoes,	507,500
(Points of wood,	20,300
(Hens of Poultry,	16,900
(Total value of products,	3,127,000
(Value of land products,	507,500
(Value of house and goods,	19,600
Total,	\$3,653,100

Happens, then, that the total value of Produce and Live Stock, in the county of Clinton, Ohio, with 700 inhabitants less, is 1/10 per cent. more than in the county of Madison, Kentucky. Neither possesses any considerable mechanical or manufacturing industry. The comparison is fair, and the result is before us. And would not a comparison of the future State produce the same striking difference against us? Does not an honest comparison between the wealth of the free and slave States always show the same result? Will Virginia, with all her commercial advantages, her rich valleys, her mountains of minerals, her old settlements, and her great population, compare any better with her young neighbor, Ohio? How happens it, that in less than half a century from the time that neighbor set up for herself, as a member of the confederacy, this old mother of States and statesmen dwindles and grows old in the presence of her stalwart and towering rival?

The answer to all these questions is given in the figures above. Under the most favorable circumstances labor is not, and can never be, as profitable, in slave as in free States. Nor should we deceive ourselves. It is not merely the labor of the slave which is to be calculated. It is the effect of slavery upon all classes of labor. This is the cause of the great comparative depreciation of labor in Kentucky and Virginia. It weakens the energy of the slave owner, and drives away the free laborer.

Turn, however, to the figures again, and let us examine them in another light.

The greater part of the value of live stock may be called "capital," and not income or produce. Let us deduct this, viz: the value of cattle, sheep, horses, and swine from the aggregate of produce, and see to what the annual crops come, including grain, wool, and dairy products. This is the result.

Madison County, Kentucky. Clinton County, Ohio.	
Total value of live stock,	\$271,900
Total value of crops,	2,381,200
Total value of products,	2,653,100

The annual crop of the Ohio county is worth double that of the Kentucky county. Each soil in Clinton county, produces 360 worth of agricultural products. Each soil in Madison only \$16 67. It may be said that the land in Clinton is better; suppose to be so; still that is no reply to the main question; for, if land be poor, then labor should be diverted, as in New England, to mechanical employments. Yet we find no such results in Madison county. Nor can it be diverted. Slave labor, with very few exceptions, can only be applied to agriculture, with any tolerable profit. Mechanical and manufacturing employments, of all descriptions of industry, must require ingenuity and care. Now what is the condition of slavery? Ignorance. How, then, can slaves be fitted for nice and skillful businesses? And failing to be profitable in the business of agriculture, what can masters do? Let them think of this. But as regards the soil of Madison, if any thing, it is richer than that of Clinton, so that the supposed objection does not lie. This with equal advantages and greater population, then, the slave falls far below the free.

And so must it continue to be. Professor Tucker, of Virginia, gives up the point. In a very able article he admits, that the time will come, when all slave labor, out of the region must cease to be profitable. For Kentucky that period has arrived already. Can we reverse it? If not, is it not our interest to emancipate the slaves, and be free ourselves? Look at the thousands of slaves, that bear the oppressed people of Europe to our shores. Their labor is profitable. But there, where does it go? Look again at the

constantly swelling stream which flows on in its majestic current to the far North-west! Remember that in five years 175,000, only now a State, has received a population equal to one half the white population of Kentucky! That in five years more she will be ahead of us in numbers and in prosperity. Think, citizens of Kentucky, think long and well upon these and kindred matters, and act promptly, wisely, justly, while it is in your power to remedy the past, and provide for the future.

The Concert in the Presbyterian Church.
We regret that in the notice of this Concert in a late number of our paper, injustice was thought to be done to some of the performers in it. In the publication of the notice, we were actuated solely by a desire to aid in elevating the standard of taste among us in this beautiful art, and had no idea that our correspondent had not, with the true discrimination of an artist, awarded the fullest measure of praise to singers and performers. Having only a slight acquaintance with music as a science, but loving it with all our hearts, we felt grateful to our friend for supplying our deficiency and published his commendation unhesitatingly. We are incapable of doing wrong, and especially to those who contribute gratuitously the talent and skill acquired by long and painful study to the gratification and improvement of the public. Of Mr. Webster, the widowed wife of an excellent musician, and most amiable man, we would speak only in terms of praise, not from motives of mere delicacy to her sex, and sympathy for her bereavement, but because as a singer and performer she possesses rare and undoubted merit, and is, as she is, an untiring and lady-like as a woman, as she is gifted and accomplished as an artist.

The Home Journal.
The volume just begun of this spirited journal will doubtless prove worthy of its predecessors; and will continue to supply its readers (we hope their name is legion) with articles, original and selected, as racy, piquant, and instructive, as genius, scholarship, and industry can make them.

Godey's Lady's Book.
Godey's Lady's Book for July has been received. One feature in this magazine which pleases us very much, is the plan of presenting "model cottages." This will have a tendency to improve the taste of the public. In this number, there are two engravings representing different views of a very beautiful cottage.

N. E. - Facts and Reflections for the consideration of the Thoughtful.
I propose in this article to present the reader with a few facts drawn from the census for 1840, which will enable him to form some idea of the comparative amount of commercial business transacted in the seven free and the six slave States, constituting together the original thirteen States of the Union.

And here at the outset we would again call attention to our fixed facts, which it is very desirable the reader should not forget, while he reads what follows:

Sq. Miles.	
Total area of the aforesaid six slave States in square miles,	211,000
Total area of the aforesaid seven free States in square miles,	123,124

Population.	
Difference in favor of slave States in square miles,	87,876
Total population of the aforesaid six slave States, at the time the first census was taken, in 1790,	1,352,506
Total population of the aforesaid seven free States at the time the first census was taken, in 1790,	1,786,499
Difference in favor of free States,	66,007

With these decided advantages in favor of the slave States, since States commenced their race some sixty years since. Let us see now where we shall find them on the track of commercial glory.

Number of commercial houses in foreign trade in the aforesaid seven free States in 1840, <td>978</td>		978
Number of commercial houses in foreign trade in the aforesaid six slave States in 1840,	150	
Difference in favor of free States,	828	

Number of commission houses in the seven free States, <td>1,429</td>		1,429
Number of same in the six slave States,	350	
Difference in favor of free States,	1,079	

Total capital invested in foreign commercial, and in commission houses, in the seven free States, Total of the same in the six slave States, <td>\$71,165,679</td>		\$71,165,679
Balance in favor of free States,	14,076,350	
Number of retail groceries and stores in the seven free States, Number of same in the six slave States,	27,505	
Difference in favor of free States,	9,602	

Total capital invested in retail groceries and stores in the seven free States, Total of the same in the six slave States, <td>\$106,796,033</td>		\$106,796,033
Balance in favor of free States,	45,991,742	
Number of lumber yards in the seven free States, Number of same in the six slave States,	1,023	
Difference in favor of free States,	171	

Total capital invested in lumber yards in the seven free States, Total of the same in the six slave States, <td>\$7,090,463</td>		\$7,090,463
Balance in favor of free States,	725,520	
Number of men employed in lumber business in the seven free States, Number of same in the six slave States,	30,836	
Difference in favor of free States,	15,963	

Number of men employed in internal transportation in the seven free States, Number of same in the six slave States, <td>11,429</td>		11,429
Difference in favor of free States,	1,589	
Number of men employed in internal transportation in the seven free States, Number of same in the six slave States,	9,840	
Butchers, Packer, &c., number of men employed in the seven free States, Number of same in the six slave States,	1,977	
Difference in favor of free States,	407	

Total capital invested in the two last named branches of business in the seven free States, Total of the same in the six slave States, <td>4,461,751</td>		4,461,751
Balance in favor of free States,	378,145	
Number of men employed in commerce in the six slave States,	59,622	
Difference in favor of free States,	16,197	

Number of men employed in commerce in the seven free States, Number of same in the six slave States, <td>16,972</td>		16,972
Difference in favor of free States,	5,785	
Total capital invested in the two last named branches of business in the seven free States, Total of the same in the six slave States,	11,187	
Balance in favor of free States,	84,183,606	

Number of persons employed in navigating the ocean in the seven free States,	40,491
Number of same in the six slave States,	3,674
Difference in favor of free States,	37,817

The foregoing facts were taken from the United States census for 1840.

The entire commerce connected with the whole fishery, or at least ninety-five hundredths of it, is carried on by the free States. I will here make a short extract from an able report submitted to Congress during its present session, by J. Butler King, from the Committee of Naval Affairs, which will give some idea of the magnitude of this branch of our commerce. It is also worthy of note, as being illustrative of the daring enterprise, and the indomitable perseverance of the freemen of the North, as contrasted with the spirit which prevails in the Southern Atlantic States:

"The whole fishery is, at present, the most important and extensive, the least protected and encouraged branch of our commerce on the Pacific. Scattered, thousands of miles, from the tropics to the arctic circle, from the shores of California and Oregon to those of Japan and northern China, among the Polynesian and Sandwich islands, it has been allowed to follow its perilous pursuit with very little fostering care or protection from the Government. Our enterprising capitalists have sent forth, to the remotest parts of oceans and seas but little known, their ships navigated by our intrepid and hardy mariners, with scarcely a hope of giving to owners or investors intelligence of their progress, or recouping information from home during the long years of their arduous voyages. Under such discouraging circumstances, it is remarkable that this branch of commerce should have attained such magnitude and value. According to the best information the number of ships engaged in the whole fishery, in January, 1846, was 736, of 233,149 tons, employing 19,560 officers and seamen, and amounting in value to \$29,440,000. Most of these vessels cruise in the North Pacific, and are absent from three to four years; and, until the establishment of the line of steamers to Oregon, no means had been adopted by Government to communicate with this important branch of our commerce. Officers have been known to return from a whaling voyage, and learn, for the first time, that their wives or owners had been dead for years. The annual product of the whole fishery is estimated at about ten millions of dollars."

We may safely calculate that nine-tenths of this commerce belongs to the seven free States, whose commerce we have had under consideration.

Of these seven States, Massachusetts, Rhode Island and Connecticut, are the most extensively engaged in this branch of commerce. The aggregate value of the annual product of the whole fishery, to these three States, is not less than \$6,000,000. Now the territory of South Carolina is about twice the extent of that of the three States mentioned, and the cotton and rice principal sources of wealth, annually raised by her, are estimated to be worth about \$6,000,000. It is hoped that our friend, Gen. Quitman, will take note of these interesting facts. They are very significant, and should be well pondered by him and by other chivalrous knights of oratorical celebrity.

A few more facts will give us results still more astonishing, if possible, than anything we have arrived at yet.

Number of commercial houses in foreign trade in the free State of New York, 469

Number of commercial houses in foreign trade in the six slave States: Delaware, Maryland, Virginia, N. Carolina, S. Carolina, and Georgia, 150

Difference in favor

COMMERCIAL.

STATE OF TRADE.—At the close of our last week, a falling off in receipts at the wharves, and a corresponding decline in the market, was the result of a number of factors. The principal cause was the heavy depression in the market for cotton, which has been the result of a number of factors. The principal cause was the heavy depression in the market for cotton, which has been the result of a number of factors. The principal cause was the heavy depression in the market for cotton, which has been the result of a number of factors.

Arrival of the American.

SEVEN DAYS LATER.
The steamship America, Captain Jenkins, arrived at Boston at a late hour on the evening of the 13th, having made the voyage from Liverpool in six days and six hours, including a detention of eight hours at Halifax. This is the shortest passage on record.

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LITERARY EXAMINER.

The Robin Redbreast's Chorus.

(There is an old English belief, that when a sick person is about to depart, a chorus of Robin Redbreasts raise their plaintive songs near the house of death.)

The summer sweets had passed away, with many a heart-throb sore,
For warning voices said that she would never see summer more;
But still I hoped—against hope itself—and at the autumn tide,
With joy I marked returning strength, while watching by her side.

But dreary winter and his blasts came with redoubled gloom,
With trembling hands the Christmas boughs I hung around the room;
For gone the warmth of autumn days her life was on the wane;
Those Christmas boughs at Candlemas I took not down again!

One day a Robin Redbreast came unto the case-ment near,
She loved its soft and plaintive note, which few unmoved can hear;
But on each sad successive day this Redbreast ceased not singing.

Other Robins, till a chorus full and rich was singing.
Then, then I knew that death was nigh, and slowly stalking on;
I gazed with speechless agony on our beloved one;
No fearful eye, no fluttering mien, such sorrow dwelt in her.

We tried to soothe each parting pang of nature's last decay.
The blessed Sabbath morning came, the last she ever saw;
And I read of Jesus' love, of God's eternal law.

Amid the distant silver chime of Sunday bells sweet ringing—
Amid a chorus rich and full of Robin Redbreasts singing!
The grass was high, the fields are green, which skirt the churchyard side,
Where charnel vaults with massive walls their slumbering inmates hide;

The ancient trees cast shadows broad, the sparkling waters leap,
And still the Redbreast sings around her long and dreamless sleep.
C. A. M. W.
(Chambers' Journal.)

Incidents of a Day's Excursion.

One day last summer I took my place in a Gravesend steamer, and found considerable amusement in watching the various characters. Two persons in particular attracted my notice; one was a middle-aged gentleman, stout, rather surly, taciturn, who paid no attention to any living being on board, except a huge Newfoundland dog, that was panting or lolling on his tongue, or roamed among the passengers, showing them out of his way, frightening children by suddenly covering their faces with one lick of his great tongue, and convincing nervous ladies that he was going mad by the vigor with which he struck out his legs while rolling on his back upon the deck.

His master eyed these pranks with a sly smile, and seemed quietly to enjoy the terror occasioned by the antics of his burly friend. The other person whom I especially noticed, was a very pretty and well-dressed lady. Young lady she would not doubt have been called but that she had with her a little girl, about seven years old, who called her "mamma." She was evidently possessed of nerves. Indeed, she seemed to be possessed by them, and their name was legion. Endless were the petty annoyances to which they subjected her; infinite the dilemmas in which they involved her. But her keenest sufferings in this small way were caused by the unwieldy gambols of Lion, the Newfoundland dog; and her incessant and puerile exclamations of terror, indignation, and spite, against the good-natured brute, kept up the sly malicious smile upon the lips of her apparently unmoved master. The little girl, on the contrary, had to the increased alarm of the weak mother, made friends with the monster; and for a long time amused herself with throwing bits of biscuit for him to catch, which feat, notwithstanding the incorrectness of her aim, he managed to accomplish, by making a boisterous plunge to one side or the other; and when at last she timidly offered him a piece out of her hand, and he acknowledged the compliment by licking her face and rubbing his side against her till he almost purred her down, the little creature fairly screamed with delight. Her mother screamed too, but in one of the small hysterical screams in which she was fond of indulging, and was followed by an outburst of anger at Lion's audacity.

"Good gracious!" she exclaimed, "if that horrid creature should be mad he'll have killed my child! And how dirty he is, too! Look at your pelisse, Adeline; see what a state it is in! How dare you play with that dirty animal!"

This transition from hydrophobia to a soiled dress was too much for Lion's master, and he burst into a long loud laugh. "I wish, sir," said the lady, snappishly, "that you would call away that nasty dog, instead of setting him on to annoy everybody who is not accustomed to have such dirty animals about them."

The gentleman said nothing, but bowed and walked forward; and I soon after saw him enjoying a cigar, while Lion played the agreeable in his own rough fashion to people who knew how to read the expression of his honest and intelligent physiognomy.

Little Adeline, deprived of the attraction which had fixed her attention to the inside of the boat, began to see amusement in watching the foaming water as it rushed from the paddle-wheels, and danced in long lines behind them. She knelt on a shawl which a fellow passenger had kindly lent as a cushion for her little knees, and leaned quietly over the side watching the roaring water; so her mother was for a time relieved from the thousand mosquito-winged vexations which had hitherto beset her.

We were within a few miles of Gravesend. The tide was just at the full, and the broad expanse of the river lay around us in all its majesty; and to those who have never beheld the Hudson or the Mississippi, old Father Thames is majestic; ay, and if we place in the balance the historic, political, and commercial importance of the transactions of which his broad breast is and has been the highway, our "tame honored" river will not lose in dignity even when compared with those giant floods of the west.

Such thoughts as these, however, did not trouble Adeline's pretty little head, which began, I could see, to grow giddy with the continual whirl beneath her. A large sea-weed that was dashed from the paddle-wheel caught her attention. It sank, then rose, turned round in a short eddy, and then darted out in the long wake that was left behind the steamer. She leaned forward to watch its progress; farther, farther still her little neck was stretched; she lost her balance, and toppled over into the roaring flood. In a moment all was confusion on board. Men were shouting for ropes and boats, to stop the steamer; cries of "a child overboard!" "who can swim?" and a thousand other cries and questionings; but above all, the poor mother's heart-rending shrieks, so painfully earnest now; and she alone,

in the fond instinctive devotion of maternal love, that even could she reach her child she could only sink with her, endeavoring to leap into the water to save her.

Suddenly Lion, followed closely by his master, came tearing along the deck, knocking the people to right and left like nine-pins. They sprang into the boat that hung at the stern, everybody giving way before the determined energy of both man and dog. Lion looked anxiously in his master's face, and uttered a short low bark.

"Wait," said the latter in reply; "where was she seen last?"

"There, sir," replied a sailor promptly, "there, beside that piece of plank?"

"How often has she risen?"

"Twice."

The gentleman drew a long breath, and said to his dog in a low tone, "look out!"

And Lion did look out, with wild flashing eyes, and limbs that trembled with anxiety. What a moment that was! Every one else was passive; every other attempt was laid aside, and all stood in mute expectation; those who were near enough watching the third rising of the poor child, and those who could not see the water keeping their eyes fixed upon Lion. In another instant a cry was raised, as a golden-headed head was seen to emerge from the water. The noble dog had seen her first though, and ere the warning cry had reached his ears he had dashed from the boat with wonderful rapidity, and was swimming towards the little sufferer as though he knew that life and death depended on his efforts.

His master marked his progress anxiously. His face was pale as death, and it was only by rigidly compressing them that he could control the nervous quivering of his lips. "He has her!" he exclaimed, as Lion rose to the surface after a long dive, holding the little Adeline by the hair of her head in such a manner that her face was out of the water. "He has her, and she is saved!" Down went the steps, and on them stood a couple of active sailors, encouraging the brave dog by shouts and gestures, and ready to receive his precious burthen when he should approach them. Slowly he came on, wistfully eyeing the steps, and now and then looking up at his master, who was leaning over the side, and encouraging him with his well-known voice.

"Here you are!" cried one of the sailors, seizing the little girl. She was handed from one to another, and at last deposited in the arms of an active-looking gentleman, whom everybody seemed instinctively to recognise as a surgeon, and by him carried below.

"Now, come up, there's a brave fellow!" said the sailor, retreating to make way for Lion to climb up the steps. But the poor creature whined piteously, and after one or two fruitless attempts to raise himself out of the water, he remained quite passive.

"Help him—help him!" He is exhausted!" cried his master, fighting his way through the crowd, to go to the rescue of his brave favorite. By the time, however, that he had reached the top of the ladder the sailors had perceived the condition of the dog, and with some difficulty dragged him from the water. With their assistance he crawled feebly up; then languidly licked his master's hand, and stretched himself on the deck.

It would be difficult to tell which received the most attention—the little girl under the hands of the surgeon and all the women, who had squeezed themselves into the cabin under the firm conviction that they were exceedingly useful, or the noble dog from the kind but rough attentions of the steamer's men, under the superintendence of his master.

Both the invalids were convalescent; and Lion was sitting up, receiving with quiet dignity the caresses of his friends, when Adeline's mother came running up stairs, and throwing herself upon her knees before him, and clasping him affectionately in her arms, laid her cheek upon his rough head and wept.

"He's a dirty animal, madam," said the gentleman, who could not forget her former slighting remarks. "He'll make your pelisse in such a state! Besides, he may be mad!"

She cast up her eyes with an expression of meek reproach. They were very fine eyes, and I think he felt it, for his features softened immediately.

"Oh, pray, pray, give him to me!" she began.

"Give Lion to you," he repeated in derision. "Why, what would you do with him? I will tell you. You'd pet and pamper the poor beast till he was eaten up with disease, and as nervous as a fine lady. No, no; you'd better give little Adeline to me. Lion and I could take much better care of her than you can."

"Perhaps so, sir," she replied, with the gentle manner that had come over her since the accident; "but still I could not spare her. She is my only child, and I am a widow."

"I must go," muttered the gentleman to himself. "What a widow! Has not the immortal Weller assured us that one widow is equal to twenty-five ordinary women? It's not safe—morally safe—to be in the same boat with her."

He walked away. But who may wrestle against fate? When the boat returned to London Bridge, I saw him carrying Adeline ashore, with the pretty widow leaning on his arm. They lived a long conversation all the way home; and when he had put them into a cab they had another chat through the window, terminating with a promise on his part to "come early." What could all this mean? He looked after the cab till it was out of sight.

"I think she's got rid of her nerves," he observed to himself. "What a charming creature she is without them!"

Change of Air.
An occasional change of air may be said to be almost necessary to the perfect well-being of every man. The workman must leave his workshop, the student his library, and the lawyer his office, or sooner or later his health will pay the penalty; and this, no matter how great his temperance in eating and drinking—no matter how vigorously and regularly he uses his limbs—no matter how open, and dry, and free from sources of impurity may be the air of the place in which he is employed. In the slightest cases of impaired health, the sleeping in the suburbs of the town in which the life is chiefly spent, or even the spending a few hours of detached days in some accessible rural district, at a few miles' distance from the dwelling, may suffice to restore the healthy balance of the bodily functions, and maintain the bodily machine in a fit state for its duties; or in cases of somewhat more urgency, or of somewhat more aggravated character, a more decided change of air, for even a few days, once or twice a year, may suffice to adjust or restore the due economy of the system.—Robertson on Diet and Regimen.

War.
The operations of genuine war may bear a triumphant aspect; but that is only the fair disguise with which men cover the gravest and saddest of human intentions.

Mr. Brooke's Career in Borneo.

It is a curious fact of the inhabitants of the whole north-west coast of Borneo, extending from Datu to Malluda Bay, being now so far veaned from their savage habits as to ensure the personal safety of any European who may be thrown by shipwreck or otherwise upon their shores, is the triumph which should ever stand the first amongst the many which Mr. Brooke has achieved in that violent land; whilst the knowledge that he has individually been the means of rescuing from a state of slavery between twenty and thirty of his own countrymen, and other subjects of his sovereign, who, without the magic influence of his name would, to this day, have been groaning beneath the yoke of Bornean bondage, must ever be to him a source of unbounded gratification.

In confirmation of the knowledge of change in the state of affairs in this quarter, I will observe, that not long before Mr. Brooke left Sarawak, a large American ship was totally wrecked on some of the shoals off the South Natus; and as this disaster occurred at the height of the violent monsoon, the boats immediately bore up for the Borneo coast, and, landing in safety, were provided with native boats, with which they crossed over to Singapore. Another great benefit conferred on the commercial world, by Mr. Brooke has been the success of the resolute efforts which he systematically carried on for the suppression of piracy.

I have already remarked, that no one can be surprised when he reads that pirates infest the Eastern Archipelago, for, scanty as our knowledge has hitherto been of that region, still the early circumnavigators have frequently alluded to these rovers of the sea; but when we are informed that Dyak fleets of two hundred vessels, manned with four or five thousand men, were frequently cruising off the province of Sarawak, carrying desolation and destruction in every direction, and at the same time learn that Ilanun and Balahni fleets, even better organized, and equally great as to numbers, were also ravaging the shores of every peaceful tribe, and rendering the navigation of the seas so perilous, that no merchant vessel may approach the limit of their cruising ground, we could scarcely credit this announcement.

Yet it is! From the many accounts of these pirate communities, given by Mr. Brooke in various parts of his journal, we are enabled to form an opinion of the magnitude of their undertakings; and the subsequent operations of her Majesty's squadron against them have proved the correctness of Mr. Brooke's judgment as to their intrepid character and savage nature. Wherefore, the rendering the north-west of Borneo a refuge for the shipwreck of all nations, and the suppression of piracy in the eastern seas are what I consider the most prominent of the benefits conferred on the civilized world by Mr. Brooke.—Captain Mundy.

Rong.
BY F. CORRY.
All around and all above thee,
In the hushed and charmed air,
All things were there, all things were there,
Maiden fair!

Gentlest zephyrs perfume breathing,
Waft to thee their tribute sweet,
And for thee the Spring is sweetening,
Garden and mead.

In their caverned, cool recesses,
Songs for thee the fountain frame;
Whisper to thee the wave caresses,
Hymns thy name.

Greener verdure, brighter blossoms,
Whose'er thy footsteps stray,
Or the earth's enamored bosom,
Live away.

Whose'er thy presence lingers,
Whose'er thy light brightens beams,
Fancy weaves with cunning fingers,
Sweetest dreams.

And the heart forgets thee, never—
Thy young beauty's one's delight;
There it dwells, and dwells forever,
Ever bright.

Partisan Fair for the Sale of Gingerbread Children.
By the way, talking of slavery and of the buying and selling of the human species, this week has been marked by our annual Gingerbread Fair, which is held at the Barriere du Trone, on Easter Sunday, but this year was put off on account of the elections! It is a singular institution, perhaps unique in Europe, and well worth a visit on the part of the foreigners. The *Fetes champetres*, which, from the first Sunday in May to the last Sunday in October, are given at every village in the environs of Paris, and in which such crowds resort for the purpose of dancing and other amusements, are furnished almost entirely from this fair. It is here that the possessors of all curiosities repair for the purpose of exhibiting their different attractions, which this year have been many and various. The fronts of the booths; those which alone are accessible to the public, are occupied by wholesale gingerbread and cake merchants, from which the smaller tradesmen buy their wares for the approach of *Fetes*. Some of the wholesale dealers come from the furthest parts of France; from Rheims, whence comes the gingerbread from Verdun, which supplies the confits from Grasse, which furnishes the painted bonbons; and in the covered carts, in which they perform their slow and weary journey, stand in a circle round the booths, while the horses graze quietly amid all the noise and confusion. Behind these counters for the traffic of the eatables, is a canvas tent fitted up for the exhibition of talents seeking to be hired, of living curiosities of all sorts, among which those of the human kind do not always obtain the preference. Learned physicians, literary donkeys, speaking fish are all shown here, and their various merits discussed, while the traffic in children here going on reminds one of the flesh markets in Abyssinia. The purveyors for the country shows come round during the day and examine the novelties exhibited in each tent, and, at night, pigs, donkeys, fish, and children are all put up to auction and knocked down to the highest bidder. The greatest novelty of the year was a seal which has been taken to sing the ascending scale with great precision. This curiosity, I believe, sold for six hundred francs, while a poor little girl of five years of age, who has a marvellous talent of spinning on the crown of her head with the swiftness of a top, sold, after hard bidding, for the sum of six pounds! Of course these sales are disguised under the name of "engagements," but there is no binding contract, no signing of articles; the money is paid, and the child taken away without inquiry to piteous food and fair treatment, or to blows and starvation, as the case may be. Some die weary and exhausted before the end of their first campaign; others brave out every vicissitude, and sometimes even rise to eminence. One of the favorites of Franco's troop, now in London, whose fortune is made, whose fame is secure, was sold by parents long forgotten now at this annual gingerbread fair; while one of our greatest singers now to having been put up for sale two years running without being able to find a single bidder.—Paris correspondent of the Atlas.

The dead are the fallen columns of the world's temple—the living are the upstanding.

A man of greater power than his age, is an anticipated century.

Look to your Feet.

Of all parts of the body, there is not one the clothing of which ought to be so carefully attended to, as the feet. The most dependent part of the system, this is the part in which the circulation of the blood may be the most readily checked; the part most exposed to cold and wet, or to direct contact with good conducting surfaces, it is the part of the system where such a check is most likely to take place. Coldness of the feet is a very common attendant on a disordered state of the stomach; and yet disordered stomach is not more apt to produce coldness of the feet, than coldness of the feet is apt to produce disorder of the stomach; and this remark does not apply only to cases of indigestion, but to many other disorders to which man is liable. Yet do we see the feet of the young and the delicate clad in thin-soled shoes, and as thin stockings, no matter whether it is summer or winter-time; no matter whether the weather is dry or damp, or whether the temperature of the atmosphere is warm or cold. This is not the whole of the evil. These same feet are frequently, at different times of the same day, differently covered as to the stoutness of the shoes and their soles, and very often likewise as to the thickness of the stockings. I have often found, on investigating into the origin of cases of disease, that it has been a common practice to go out of doors in the forenoon, the feet being protected with lamb's-wool stockings, and warm and thickly-soled boots; and to sit in the afternoon at home, only having the feet covered with silk stockings and thin satin shoes. I have so often found this to be the case, that it would hardly surprise me were the practice found to be almost universal among the females of the middle and upper ranks of society. To this common, and sufficiently inconsiderate practice, I have traced many cases of incurable disease. To this alone, may be ascribed many a case of functional disturbance; this lays the foundation for many of those derangements by which the first tread is made into the constitution, the first step taken in undermining the health; the first of that succession of changes brought about, by which the young, and the lovely, and the healthy, are converted into the wasted victims of consumption, or become martyrs to other maladies as fatal, though less common. I am sufficient of a Goth to wish to see thin-soled shoes altogether discarded as articles of dress; and I would have them replaced by shoes having a moderate thickness of sole, with a thin layer of cork or felt placed within the shoe, over the sole, or next to the foot. Cork is a very bad conductor of heat, and is therefore to be preferred; if it is not to be had, or is not liked, felt may be substituted for it. The lightness of the cork, the remarkable thinness to which it may be cut—its usefulness as a non-conductor not being essentially impaired thereby—and the inappreciable effect it has on the appearance of the shoe—all seem to recommend its use for this purpose in the strongest manner. I think that neither boots nor shoes should be used without this admirable provision against cold feet. There is sufficient objection to all shoes made of waterproof or impervious materials; they are apt to prove much too heat-retaining and relaxing, interfering with the due escape of the cutaneous exhalations. Thin shoes ought only to be used for the purpose of dancing, and then they ought only to be worn while dancing. The invalid or dyspeptic ought assuredly never to wear thin shoes at other times. As to the common practice of wearing thin shoes for warm boots, and vice versa, it is a practice that is replete with danger, and therefore rash, and almost culpable.—Dr. Robertson.

God's Universe and the Poor Man's Home.
First, I would ask you just to contemplate for a moment in your minds the outward universe, so orderly, so beautiful; so richly replenished and adorned; the fields decked with flowers, as well as laden with fruits; the heavens glittering with countless stars. Remember how these things are spoken of in scripture. "Consider the lilies of the field how they grow," and can you doubt that much more would God have done for man, the noblest of his creatures here below, fed, clothed, and lodged in comfort, to his own satisfaction, and to the glory of his Maker? Next, reflect what serious obstacles are presented by such poverty as I speak of, to the growth of almost every Christian grace. Let us leave the fields and flowers, the fresh air and pleasant light, and let us enter some close tenement, some narrow lodging, perhaps a single chamber for a whole family, dark, dirty, noisome, pestilential, the occupants in rags, and faint for want of food. I stay not to observe that the bird fares better in its nest, the bee in its hive; instead of contrasting mankind with the brute creation, I ask you to contrast this picture with the portrait of a Christian, as set before you in God's word. I ask you whether the beauties of the Christian character are likely to flourish in such an atmosphere as this? Will a man take no thought for the morrow who has no means of making provision for tomorrow's meal? Is cheerfulness or joyfulness easy of attainment under the pressure of cold and hunger? Can modesty bloom where common decency is impracticable?—Rev. C. Girdlestone.

Injudicious Patronage.
It is very well to encourage young artists and young poets, provided that the encouragement be judiciously and temperately rendered; but knowingly to raise hopes which can never be realized is, at the best, wanton mockery. To extol beyond reason is often, in effect, to weaken the motives for improvement. How frequently are men spoiled by a false estimation of their own abilities! We could point out instances in the present day of persons refusing to work because they have been doted upon; we have known men who would never handle the hoe, nor wield the hammer, nor spin the shuttle, because they could not throw a sonnet with a flourish in contempt from the recording of a transaction in business. These individuals revile the world for troubles which they bring upon themselves; and their own driving conduct entirely hinders their advancement. They are not alone to blame for their unfortunate position; for they have each in turn been injured by adulation. To verify with facility is an elegant accomplishment; to try to be a true poet is a noble ambition; but the sweetest songs, and the loftiest imaginations, are not incompatible with hard work performed by either hands or brains. As a recreation, literature adds grace and dignity to honest, independent industry; and as a profession, it offers a career which may be successfully pursued by those who have the requisite intellectual aptitude, and untiring perseverance. But to make the love of literature a pretext for eating the bread of idleness is a moral wrong, which deserves unsparing censure.—Sheffield and Rotherham Independent.

Patience and Perseverance.
How vastly more strange and extravagant looking truth is than fiction! Our Edinburgh reviewers deemed it one of the gravest among the many grave offences of Wordsworth, that he should have made the hero of the "Excursion" a pedlar. "What," they ask, "but the most wretched and provoking perversion of taste and judgment could induce any one to place his chosen advocate of wisdom and virtue in so absurd and fantastic a condition? Did Mr. Wordsworth really imagine that his favorite doctrines were likely to gain anything in point of effect or authority by being put into the mouth of a person accustomed to boggle about tape or brass sleeve-buttons? Or is it not plain that, independent of the ridiculous and disgust which such a personification must give to many of his readers its charge of revolting incongruity, and utter disregard of probability or nature? If the critics be thus severe on the mere choice of so humble a hero, what would they not have said had the poet ventured to represent his pedlar not only as a wise and meditative man, but also as an accomplished writer, and a successful cultivator of natural science—the author of a great national work, eloquent as that of Buffon, and incomparably more true in its facts and observations? Nay, what would they have said if, rising to the extreme of extravagance, he had ventured to relate that the pedlar, having left the magnificent work unfinished at his death, an accomplished prince—the nephew of by far the most puissant monarch of modern times—took it up, and completed it in a volume, bearing honorable reference and testimony, in almost every page, to the ability and singular faithfulness of his humble predecessor, the "Wanderer." And yet this strange story, so full of revolting incongruity, and utter disregard of probability or nature, would be exactly that of the Paisley pedlar, Alexander Wilson, the author of the "American Ornithology"—a work completed by a fervent admirer of the pedlar's genius, Prince Charles Lucien Bonaparte.—Bass Rock.

Dancing as an Exercise.
A few words may be offered in this place in favor of dancing as an exercise, and as a school-room recreation. Exercising so many muscles otherwise little used—exercising them fully and duly and without violence—exercising them to the cheering influence of music—exercising them in forms of grace and beauty—dancing may be used as an important and valuable part of the physical education, and as such should be spoken of, and promoted by the powerful voice of the medical public. The balanced action of the opposing muscles, the active use of the different articulations, the extensive and varied action of the spinal muscles, effected by dancing, and the degree to which the mental excitement produced by it enables the exercise to be made use of without undue fatigue, are strong reasons for so decided and favorable an opinion; and this, without obtrusive interference with opinions as to the propriety, or otherwise, of carrying the practice of dancing to an excess in after-life, and making it the plea for late hours, &c. Let people think as they will of public balls, or even of private halls, with the conscientious opinions of others it is not my wish, nor intention to interfere; but to dancing in the school-room, or among the members of the family circle, few will object; and it is not too much to say that if dancing could be made a daily, not nightly, exercise among the people of all classes, the healthiness and happiness of life as well as its happiness, would be increased.—Robertson on Diet and Regimen.

The Women of Cyprus.
The bewitching power attributed at this day to the women of Cyprus, is curious in connection with the worship of the sweet goddess who called their isle her own; the Cyprine is not, I think, nearly so beautiful in the face as the loveliest of Izmir, but she is tall, and slightly formed—there is a high-souled meaning and expression—a seeming consciousness of gentle empire that speaks in the wavy lines of the shoulder, and winds itself like Cytherea's own cestus around the slender waist—then the richly abundant hair (not enviously gathered together under the head-dress) descends the neck, and passes the waist in sumptuous braids; of all other women with Grecian blood in their veins, the costume is gracefully beautiful, but these the maidens of Limesol—their robes are more gently, more sweetly imagined, and fall like Julia's Cashmere in soft, luxurious folds. The common voice of the Levant allows that in the face the women of Cyprus are less beautiful than their brilliant sisters of Smyrna, and yet, says the Greek, he may trust himself to one and all of the bright cities of the *Ægean*, and may yet weigh anchor with a heart entire, but that so surely as he ventures upon the enchanted isle of Cyprus, so surely will he know the rapture, or the bitterness of Love. The charm, they say, owes its power to that which the people call the astonishing "politics" of the women, meaning, I fancy, their tact, and their witching ways; the word, however, plainly fails to express one half of that which the speakers would say; I have smiled to hear the Greek, with all his plenteousness of fancy, and all the wealth of his generous language, yet vainly struggling to describe the ineffable spell which the Parisians dispose of in their own smart way, by a summary "Je ne sçai quoi."—Eöthen.

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Egypt.
"Dread me, the moon for once create,
So not elude, as to tierno duro."—Dante.

On the deep rock of Ages have I set
My everlasting Pyramid, and look round
From its great throne on oceans without
bound;

Time shuffles, shifting sands, and realms as yet
Glowing to being. Of all here who meet—
Persian, Greek, Roman, Arab—who hath stood?

All, all have drifted onward by my base,
And here I hold amid their surge my place!
Before me things were not, or such as could
Endure like me, eternal. The broad Nile,
Young as the day it flowed to life, and made
Life where'er it moved—the gulf-like sky,
Star-written book unfathomable—the pile
Of mountain-walls around—these shall not fade.

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Marriage.

It is a difficult question this of marriage; youth is most naturally its season; every unfolding sentiment and budding hope, and blossoming desire, bends at that period toward the sun of love. Marriage, without love in highest enthusiasm, is not worthy the name; but the firm basis of reason is not the less needed. And how liable is youth to mistake! To decide on uncertain premises—or, more correctly speaking, to act unreasonably! True, passion lights its beautiful flame, and pours forth its generous warmth in the heart of youth; but the fire does not there die! In the pure and earnest soul, love, highest and most intense, lives ever; preserving the freshness of spring through the milder seasons of life, and insures to him who guards it with vestal care, a perpetual youth of the heart. "Manhood is the season for marriage," says the philosopher of life; a certain virility of mind, as well as body, is necessary in order to judge and capacitate for so important a relation. It is